

THEOSOPHY AND THE THEOSOPHICAL MOVEMENT

Articles by H.P. Blavatsky

THE THEOSOPHICAL SOCIETY: ITS MISSION AND
ITS FUTURE

A SOCIETY WITHOUT A DOGMA

RECENT PROGRESS IN THEOSOPHY

“TO THE READERS OF ‘LUCIFER’”

WHY THE “VAHAN”?

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OBJECTS OF THE THEOSOPHICAL MOVEMENT

- I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color;*
- II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*
- III *The investigation of the unexplained laws of nature and the psychical powers latent in man.*

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FOREWORD

THROUGHOUT her career, H. P. Blavatsky was under the continual necessity to correct misconceptions of Theosophy circulated by critics, as well as, sometimes, among Theosophists themselves. The human tendency to classify, to dispose of by means of definition, too easily becomes the servant of complacency, and the regenerative reform set going in the world by H.P.B. would soon dissipate into just another sectarian undertaking, lacking the moral power for which the Theosophical Movement was to be a focus, if confining or distorting definitions of Theosophy were allowed to go unchallenged.

In many of her articles, H.P.B. made clear why Theosophy could not submit to the canons of materialistic assumption so common in scientific thought, but must declare its metaphysical independence despite the popularity that could be so readily earned, during the nineteenth century, by any doctrine able to maintain a "scientific" coloring. In "The Theosophical Society: Its Mission and Its Future," which appeared as the editorial in *Lucifer* for August, 1888, she wrote at length to point out that while the French scholar, Emile Burnouf, had understood something of the purposes of Theosophy, he erred in identifying it with Buddhism. No ecclesiastical system is served by Theosophy, but only the Brotherhood of all men, regardless of religious distinctions. While honoring Buddhism as more faithful than other religions to its primitive origins, she pointed to the many sects of Buddhism and explained, "to graft a young and healthy shoot on to a branch which has lost—less than any

other, yet much of—its inner vitality, could not but be fatal to the new growth.”

“A Society Without a Dogma” was an early statement by H.P.B., published in the London *Spiritualist* for Feb. 8, 1878, before a Theosophical journal had been established. This article had been written by H.P.B. more than a year before, in New York. In it H.P.B. defends Theosophy against the claims and attacks of the Spiritualists, putting the record straight on a number of points.

“Recent Progress in Theosophy,” one of the few articles which H.P.B. contributed to journals other than Theosophical publications after the Movement got under way, appeared in the well known *North American Review* for August, 1890. This is a statement of purposes and review of accomplishments similar to that found in “Our Three Objects” (*Lucifer* for September, 1889). Here H.P.B. shows how Theosophy differs from existing religions and learned societies, declaring: “The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods.” Again and again she speaks of the reality of the Higher Self in human beings as the foundation of the Theosophic Cause. The latter part of this article is devoted to an examination of the meaning of the Three Objects, and how they are to be fulfilled.

In the fifth issue of *Lucifer*, that of January, 1888, H.P.B. as editor addressed her readers concerning the need for patience and tolerance when confronted by material they might regard as wrong or inappropriate. “To the Readers of ‘Lucifer’ ” provides a statement of the magazine’s editorial policy, which is broadly hospitable, since the journal is “entirely unsectarian.”

In “Why the ‘Vahan’?” H.P.B. made this brief explanatory article the occasion for a number of useful comments on the duties and obligations of students. Hints and more than hints are given concerning the crucial character of the cycle then drawing to a close. The article appeared in the *Vahan* for Dec. 1, 1890.

THE THEOSOPHICAL SOCIETY: ITS MISSION AND ITS FUTURE

[AS EXPLAINED BY M. EMILE BURNOUF, THE FRENCH ORIENTALIST]

By H. P. BLAVATSKY

It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not.
—SENECA.

. . . . The veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save!

THE LIGHT OF ASIA.

IT has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888)—“*Le Bouddhisme en Occident*.”

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugene Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines M. Burnouf

regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes, page 341:

This source which is oriental, was hitherto contested; today it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Pool, Beal, Rhys-David, Spencer-Hardy, Bunsen. . . . It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religions and that of Buddha. . . . During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ. . . . The problem remained an open one down to the recent day when the paths followed by Buddhism were recognized, and the stages traced on its way to finally reach Jerusalem. . . . And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat.

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that M. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T.S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of LUCIFER and the Abbé Roca. The latter persisting—very unwisely—in connecting theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—*i.e.*, a follower of the esoteric school of the great "Light of Asia," and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a

centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that M. Burnouf ascribes to Buddha Sakya-muni, who “opened his church to all men, without distinction of origin, caste, nation, colour, or sex” (*Vide* Art. I. in the *Rules* of the T.S.), adding “My law is a law of Grace for all.” In the same way the Theosophical Society is open to all, without distinction of “origin, caste, nation, colour, or sex,” and what is more—of creed....

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manicheism, miscalled a “heresy,” and its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (a) the life of Buddha, too well known to an English speaking public through Sir Edwin Arnold’s magnificent poem to need recapitulation; (b) by showing in a few brief words that Nirvana is *not annihilation*,¹ and (c) that the Greeks, Romans and even the Brahmans regarded the *priest* as the intermediary between men and God, an idea which involves the conception of a *personal God*, distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

It is not my task here to discuss the nature of Nirvâna. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha’s object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mâra and his angels, whom he himself called Death and the army of death. The word *Nirvâna* means, it is true, extinction, for instance, that of a lamp blown out; but it means also the absence of wind. I think, therefore, that Nirvâna is nothing else but that *requies æterna*, that *lux perpetua* which Christians also desire for their dead.

With regard to the conception of the priestly office the author

¹ The fact that Nirvana does *not* mean *annihilation* was repeatedly asserted in *Istis Unveiled*, where its author discussed its etymological meaning as given by Max Müller and others and showed that the “blowing out of a lamp” does not even imply the idea that Nirvana is the “extinction of consciousness.” (See vol. i, p. 290 and vol. ii, pp. 117, 286, 320, 566, etc.)

shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. "Therefore Buddhist metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe."

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah*.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both: as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this "legendary" part is contrasted with the corresponding features in other religions, notably with the Vedic story of Visvakarman.² According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally *Samans* or *Sramanas*, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hippolytus. M. Burnouf explains their dualism as referring to the double nature of man—good and evil—the evil principle being the *Māra* of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

² This identity between the *Logos* of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in *Isis Unveiled*, and the legend of Visvakarman more recently in the *Lotus* and other Theosophical publications. The whole story is analyzed at length in the *Secret Doctrine*, in some chapters which were written more than two years ago.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, M. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues—

Analysis shows us in contemporary society two essential elements: the idea of a *personal God* among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhist element in Christianity has been obscured.

Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definite name; its members grouping themselves under eastern names, placed as titles to their publications: *Isis*, *Lotus*, *Sphinx*, *LUCIFER*. The name common to all which predominates among them for the moment is that of *Theosophical Society*.

After giving a very accurate account of the formation and history of the Society—even to the number of its working branches in India, namely, 135—he then continues:

The society is very young, nevertheless it has already its history. . . . It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends toward the unification of religions, which it considers as identical in their philosophical origin; but it recognizes the supremacy of truth only. . . .

With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity. . . .

Having summarized the history of the development of the T.S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, &c), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality

this is not the case; and he quotes the following passage from the close of the Editorial in LUCIFER for November, 1887:

He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own—is no Theosophist.—(LUCIFER No. 3.)

This declaration [continues M. Burnouf] is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example, the Manicheans, Protestants and Jews.³ It is even less Mussulman or Brahminical. It is purely Buddhistic: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character.

Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society.

We have given our reasons for protesting. We are pinned to no faith.

In stating that the T.S. is "Buddhist," M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of today is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this

³ And—the author forgets to add—"the Theosophists." No Society has ever been more ferociously calumniated and persecuted by the *odium theologicum* since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.—[Ed.]

is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T.S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the *Church* of the Lord Buddha. It desires too sincerely to remain with that *unadulterated* "light" to allow itself to be absorbed by its distorted shadow. This is well understood by M. Burnouf, since he expresses as much in the following passage:

From the doctrinal point of creed, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed simile, and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric. The other, esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally, a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called *hermetism*, which gives the final explanation of the symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same rock of ideas, and are traceable to one single manner of interpreting nature.

The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. This it is which the Theosophical Society is repeating. . . .

And no better model could the Society follow: but this is not all. It is true that no *mysteries* or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddârtha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There *is* an esoteric doctrine, a soul-enobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to

Ta-hian as the *Chetu* cave near the Mount Baibhâr (in Pali Webhâra), in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or “Bamboo-cave”—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon “heaped into piles as high as the top of the cocoanut trees” the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, M. Burnouf continues:

Many will say: It is a chimerical enterprise; it has no more a future before it than has the New Jerusalem of the Rue Thouin, and no more *raison d'être* than the Salvation Army. This may be so; it is to be observed, however, that these two groups of people are *Biblical Societies*, retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it today, and the moral reformation, of which our old world stands in such need. What, then, are today the social elements which may be for or against it? I shall state them in all frankness.

In brief, M. Burnouf sees in the public *indifference* the first obstacle in the Society's way. “Indifference born from weariness; weariness of the inability of religions to improve social life, and the ceaseless spectacle of rites and ceremonies which the priest never explains.” Men demand today “scientific formulæ stating laws of nature, whether physical or moral. . . .” And this indifference the Society must encounter; “its name, also, adding to its difficulties: for the word *Theosophy* has no meaning for the people, and, at best, a very vague one for the learned.” “It seems to imply a personal god,” M. Burnouf thinks, adding: “Whoever says personal god, says creation and miracle,” and he concludes that “the Society would do better to become frankly Buddhist or to cease to exist.”

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T.S. But he has not yet learned the lesson of its history, nor per-

ceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T.S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is *not* “the wisdom of God,” but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in “gods” and “demons” and in one *impersonal* ABSOLUTE DEITY. To continue:

Our contemporary habits of life [says M. Burnouf] are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of today is very feeble; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one's possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the “struggle for life” applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one's last morsel of bread with the hungry; they will smile and reply by the formula: “the struggle for life.” They will go further: they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full today? . . .

This doctrine is certainly the worst adversary of Theosophy, for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day. . . . Those who accept it and invoke justice are in contradiction with themselves; those who practice it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the T.S. succeeds in refuting this pretended law of the “struggle for life” and in extirpating it from men's minds, it will have done in our day a miracle greater than those of Sakyamuni and of Jesus.

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a “pretended” law indeed, as far as the

human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle of life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever recognized the wisdom of truth embodied in one of the concluding paragraphs of M. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author warns us in these awfully truthful words: "Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane. . . ."

The Theosophical Society replies: "*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*" It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," with-

out distinction of *race, colour or creed*.

When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erecting of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by M. Burnouf, it seems, since while striking the true key-note of the situation elsewhere he ends by saying:

The Society will find allies, if it knows how to take its place in the civilized world today. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Sakya-muni poetically called the power and the army of Mâra.

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:

If the Theosophical Society [he says] enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilization

and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth that can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity, science and virtue.

And this formula the society has expanded by adopting that still more admirable axiom: "*There is no religion higher than truth.*"

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of LUCIFER? "He who does not practice" this and the other "*is no Theosophist,*" says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as *Theosophists!*

It is certainly not the fault of the minority of *true* Theosophists, who do try to follow the *path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.⁴ The Spirit of these aims is

⁴ *Vide* Rules in the 1st vol. of the "Theosophist," pp. 179 and 180.

clearly embodied in a letter from one of the Masters quoted in the "Occult World," on pages 71 and 73. Those Theosophists then,—who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us"—some of them proudly assert.

"You have not" comes the reply from those who know more of the true Founders of the T.S. *behind the scenes* than they do—or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

What are the lines traced by the "Masters"? Listen to the authentic words written by one of them in 1880 to the author of the "Occult World": ". . . To our minds these motives sincere and worthy of every serious consideration *from the worldly standpoint*, appear *selfish*. . . They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men* . . . and in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire *for self-benefit, or a tendency to do injustice even there where these exist unconsciously to himself*. Yet, you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. . . ."—(*Occult World*, p. 72.)

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with the "sentimental title," and make of the Society but an arena for "cup-growing and astral bell-ringing":

". . . In view of the ever-increasing triumph and, at the same time, misuse of free thought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood, and of the practical application of Buddha's esoteric doctrines? . . . Buddhism is the surest

path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in pagan lands, and is nearly unknown among Buddhist populations. . . . Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity. . . . The world in general and Christendom especially left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and inferior races [those of India for instance, in the conception of the British] cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? and, if a mockery, can ours be the true path? . . . Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society . . . than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Bud-

dha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. . . . And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. . . .

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but. . . .

"To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH. . . ."

And this TRUTH is not Buddhism, but esoteric BUDDHISM. "He that hath ears to hear, let him hear. . . ."

CORRECTION

In the first sentence of the last paragraph on page 17, the capitalized word "BUDDHISM" should have been spelled with only one "d"—as H.P.B. intended and as it appeared in the original—BUDHISM.

A SOCIETY WITHOUT A DOGMA

TIMES have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of "angel-friends" to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about delivering! The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is due to our armed neutrality. But still I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy) are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the pop-gun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner and our mutual friend, "M. A. Oxon," has exploded, in his two letters of January 4th and 11th, have given me contusions. Under the velvet paw of his rhetoric I have felt the scratch of challenge.

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits "the teaching of the learned author of *Isis Unveiled*"—the "master key to all problems." (?)

Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible, and, if I am not mistaken, "M. A. Oxon" knows it. My title was *The Veil of Isis*, and that headline runs through the entire first volume. Not until that volume was stereotyped did anyone recollect that a book of the same name was before the public. Then, as a *dernière ressource*, the publisher selected the present title.

"If he [Olcott] be not the rose, at any rate he has lived near it," says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. He says:

Colonel Olcott of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access.

True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn, before a man can become wise in spiritual and psycho-physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern Philosophy. I defy the great Max Müller himself to translate Kapila's Sūtras so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics; and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, "M. A. Oxon," says that Colonel Olcott "comes forward to enlighten us"—than which scarce anything could be more inaccurate. He neither comes forward, nor pretends to enlighten anyone. The public wanted to know the views of the Theosophists, and our President attempted to give, as succinctly as possible in the limits of a single article, some little glimpse of so much of the truth as he had learned. That the result would not be

wholly satisfactory was inevitable. Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions—perhaps even errors. But, though our President is not guilty of the conceit of “pretending to enlighten” Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that “M. A. Oxon” is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must “square” our theories with his facts, we must lay our theory down “on exact lines of demonstration.” We are asked:

Where are the seers? What are their records? And, far more important, how do they verify them to us?

I answer: Seers are where “Schools of the Prophets” are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the Philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask: Where are the proofs that the medial phenomena are exclusively attributable to the agency of departed “Spirits”? Who are the “Seers” among mediums blessed with an infallible lucidity? What “tests” are given that admit of no alternative explanation? Though Swedenborg was one of the greatest of Seers, and churches are erected in his name, yet except to his adherents what proof is there that the “Spirits” objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influence begins? No; but for all answer to our suggestions that the subject is open to debate, “M. A. Oxon” shudderingly charges us with attempting to upset what he designates as “a cardinal dogma of our faith,” *i.e.*, the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing Theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse, and can

satisfy, but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true Philosophy it seems an insult to common sense, that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a church of Spiritualism. Spiritualism must either be a true Philosophy, amenable to the test of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth. That they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

With great rhetorical elaboration "M. A. Oxon" paints the result of the supersedure of spiritualistic by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse:

A body from which the soul has been wrenched, and for which most men will care nothing.

We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of Spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists Materialists? Do not their hearts warm with the same "pure and holy love" for their "loved ones" as those of Spiritualists? Have not many of us sought long years "through the gate of mediumship to have access to the world of Spirit"—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists—for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialized Spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and fact, debate is impossible, for there is no common ground upon

which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our “Seers” and “their records”—one word. In *The Spiritualist* of Jan. 11th, I find Dr. Peebles saying that in due time he—

will publish such facts about the Dravida Brahmins as I am [he is] permitted. I say permitted, because some of these occurred under the promise and seal of secrecy.

If even the casual wayfarer is put under an obligation of secrecy before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, “M. A. Oxon” knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public neither our “Seers” nor “their records.” When Mohammed is ready to go to the mountain, it will be found standing in its place.

And that no one who makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous commentary on the *Bhagavad-Gita* of our brother Hurrychund Chintamon, the unqualified admission that,

In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned: strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.

Like the Philosophy taught by this author in the work in question, the object of the Theosophical Society “is the cleansing of spiritual truth.”

—H. P. BLAVATSKY

New York, Jan. 20th, 1887.

RECENT PROGRESS IN THEOSOPHY

By MADAME BLAVATSKY

WHATEVER else may be thought of theosophy and its movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little coterie of thoughtful men and women who met in an Irving-Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? *Cui bono* all this outlay of labor, all that energy expended from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three

well-known objects of the society¹ not one but had, and has its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected spiritualism and exploded mesmerism, and now, under the lead of the Society of Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society."

We note the exception that the *cuckoo* S.P.R. hatched its first eggs in the nests of theosophy and spiritualism;² it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Müller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress's Asiatic subjects cumulative proofs of his supreme disdain?

The Theosophical Society has been called the Royal Asiatic Society *plus* philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the Aryan philosophies, religions,

¹ 1. Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man. *Vide infra*.

² The real originator and founder of the S.P.R. was "M. A. Oxon" (Mr. W. Stainton Moses), now the editor of *Light*. It was he who, being then a member of the T. S., first proposed the formation of a society on the lines of the long-defunct *Dialectical Society* of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S.P.R., the progeny of spiritualism and theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

and sciences. As to the third object, it must be said of the work of the S.P.R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their obligations have all been offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defense of *true science* and *true religion* against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the *Salpêtrière* have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the "impassable chasm" and the "unknowable" of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or theosophy comes to the fore, and the universal popularity of theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read this puzzle of life; hope that the solution may be found in the secret doctrine.

The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious con-

ception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science.

The growing inclination of the public mind toward theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Free-thinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to theosophy, and the discussions to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist ranks. Surely this must be considered a gain by the friends of spirituality as opposed to materialism,—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the society appear in such a false light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of theosophy. The virulence and vituperations of the intellectual apostles of the "spirit-guides" and "controls" from the "Summer-land" have grown proportionately to the growth of the Theosophical Society. The effects of the

last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year [1890],³ furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists.

Alone the organs of disembodied "angels" poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander upon us. But we heeded them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must indeed be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our movement, the situation may best be illustrated by reference to statistics. To avoid prolixity we may begin with the year 1884, when the raid upon us was made by the London Society for Psychical Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1889 be added, there would be a gross total of 190 chartered branches, from which have to be de-

³ There are at the present day *thirty-eight* chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

ducted any cancellations reported during the last twelve-month. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches.

In England, a country where theosophy has to work up-hill more than in any other place, three years ago there was but one solitary branch—the “London Lodge” of the Theosophical Society, with about 150 members in it. Since the arrival of the present writer in England, and the establishment of the “Blavatsky Lodge,” in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centers of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society’s foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically.

It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We can only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, “The blood of the martyrs is the seed of theosophy.” Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of theosophy is growing rapidly. We have seven principal centers of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little

Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the president and executive staff, and the office of *The Theosophist* is there. At Bombay we have a "Theosophical Publication Fund," created and managed by Mr. Tookeram Tatya, a Hindoo Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published both in *The Theosophist* and *Lucifer*. In London there is a "Theosophical Publishing Society," which brings out the magazine *Lucifer* (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the "T.P.S.," issued fortnightly, and many new theosophical works.

Following the good example set to us by the Aryan Theosophical Society of New York—the headquarters of the theosophical movement in America—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district. During the first months of the establishment of the "tract-mailing scheme" at New York, the Aryan Theosophical Society has distributed over 150,000 papers on theosophy and its doctrines. In Paris another monthly was started a year ago, the *Revue Théosophique*, edited by myself, and managed by the Countess d'Adhémar; and now another theosophical magazine has appeared—*Le Lotus Bleu*—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the president of the Theosophical Society in Paris, "l'Hermès." In New York we have *The Path*, whose editor, Mr. W. Q. Judge, publishes also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labor of our president, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value,—3,046 volumes—besides over 2,000 works in European languages, and a number of rare palm-leaf manuscripts. In the words of our learned librarian, Pundit N. Bhashyacharya⁴:

"In the department of Buddhistic literature it is richer than any

⁴ Unfortunately just dead.

library in India, and probably equal to most in Western countries.⁵ Prominent among these works are: (1) The generous present of Mrs. Dias Ilankoon, a Buddhist lady Theosophist, of Matara, Ceylon, a 'complete set of the Pali version of the *Tripitakas* engraved on palm leaves, and comprising sixty volumes, with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa,'—a collection that cost the donor rupees 3,500. (2) The Jodo sect of Japanese Buddhists presented Colonel Olcott 'with a complete set of the Chinese versions of the *Tripitakas* in 418 volumes, on silk paper.' . . . Other 'Japanese sects presenting him with 1,057 volumes' in all. (3) Twenty-two scroll paintings on silk and paper, . . . among which are two on silk that are said to be over 800 years old, and a MS. 350 years old, written in fine gold ink upon a scroll of some very smooth black paper, 33 feet in length, and mounted on a roller."⁶

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T.S., "got together under the greatest difficulties of total lack of pecuniary endowment and public patronage," and which "has received from no government as yet so much as a single book or one rupee." And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

Having cast a hasty glance at the general aspect of the society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

The three officially-declared objects of our society are:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

⁵ For particulars *vide* the learned and interesting article of Pundit N. Bhashyacharya, director of the Oriental Section of the Adyar Library, in *The Theosophist*, August, 1889.

⁶ "There is also," writes the learned Brahmin librarian, "a large picture upon which, painted in vivid colors, . . . are 137 scenes in the life of the founder of the Jodo sect; . . . and an ancient biography of the Adept-Founder of the Yamabusi, or fraternity of phenomena-workers, and a scroll portrait of himself attended by some fire-elementals whom he seems to have subjugated to his trained will. Doctor Bigelow (late of Boston), now of Tokio, kindly gave a photograph of a bronze group representing Kobo-daishi, the Adept-Founder of Shin-zor sect, attended by two little elementals, who are serving him as messengers and domestics." All of which shows that the theosophical scapegoat, H. P. Blavatsky, has *invented* neither Adept fraternities nor "elementals," their existence having been known in Japan, China, and India for long centuries.

2. To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.

3. A third object, pursued by a portion of the fellows of the society, is to investigate unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Every one entering the society is supposed to sympathize with the theory of essential brotherhood: a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of "Karma" (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable. being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, color, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over. So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way. The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at. The

best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writings teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought. They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of co-operation between them could be carried out save upon the lines defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man. It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the psychical powers of man. The society as a whole, then, is not concerned in this branch of research. And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies. Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after divine wisdom—*i.e.*, the comprehension of the ultimate causes of force, correlation, and psychic development, the method of solving all life's riddles. Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under social burdens resulting from ignorance, for all of any race, creed, or color, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they can reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviare.

Taking the three divisions of our objects in order, let us see

what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1878, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was organized by our fellows, Indian and Anglo-Indian.

Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the now widely-expanded society. Responsive to the president's call, thirty-odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cavasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declarations of mutual tolerance and good-will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism.

This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the Na-

tional Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burmah, Siam, and Japan, bringing these peoples into fraternal relations with the Hindus though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries also, we have sown the same seed of goodwill, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high-schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing-office, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects hardly begin to be perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Woman's Club wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs: ours is based on *brotherhood* alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers, and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation.

Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the *Brotherhood of Man*.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly give us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient *Tols*, or pandit-schools of Sanskrit literature and philosophy, and to re-awaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issue of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad Gita, the writings of Sankara, Patanjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects. Nor should it be overlooked that the prevalent interest in theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term "psychical research" should include the whole of the great movement known as modern spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the "Spirits" of the departed the suffering spectators of the follies and crimes of the living. For details as to

the conclusions we have arrived at on this subject, the reader must be referred to "The Key to Theosophy," wherein the question is dealt with at length.

At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme pre-eminent above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *quaestiones vexatae*.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage.

For many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Ach-ing from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to "the dawn of a larger day."

Such is the goal which theosophy has set itself to attain; such is the history of the modern movement; such is the work which theosophy has already accomplished in this nineteenth century.

—H. P. BLAVATSKY

“TO THE READERS OF ‘LUCIFER’ ”

OUR magazine is only four numbers old, and already its young life is full of cares and trouble. This is all as it should be; *i.e.*, like every other publication, it must fail to satisfy *all* its readers, and this is only in the nature of things and the destiny of every printed organ. But what seems a little strange in a country of culture and free thought is that *Lucifer* should receive such a number of *anonymous*, spiteful, and often abusive letters. This, of course, is but a casual remark, the waste-basket in the office being the only addressee and sufferer in this case; yet it suggests strange truths with regard to human nature.¹

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that “no man should prefer custom before reason and truth,” is it a sufficient cause for the philanthropist to walk out of, or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne, that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they “remain themselves as trophies to the enemies of truth.” Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our members who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published further on for the benefit of the Theosophists (see the article that follows this²).

¹ “*VERBUM SAP.*” It is not our intention to notice anonymous communications, even though they should emanate in a round-about way from Lambeth Palace. The matter “*Verbum Sap*” refers to is not one of taste; the facts must be held responsible for the offence; and, as the Scripture hath it, “Woe to them by whom the offence cometh!”

² “Some Words on Daily Life”.—Eds.

While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly "the Truth to the face of LIE," he yet condemns the habit of private judgment and criticism in every individual Theosophist.

Unfortunately, these are not the ways of the public and readers. Since our journal is entirely unsectarian, since it is neither theistic nor atheistic, Pagan nor Christian, orthodox nor heterodox, therefore, its editors discover eternal verities in the most opposite religious systems and modes of thought. Thus *Lucifer* fails to give full satisfaction to either infidel or christian. In sight of the former—whether he be an Agnostic, a Secularist, or an Idealist—to find divine or occult lore underlying "the rubbish" in the Jewish Bible and Christian Gospels is sickening; in the opinion of the latter, to recognise the same truth as in the Judeo-Christian Scriptures in the Hindu, Parsi, Buddhist, or Egyptian religious literature, is vexation of spirit and blasphemy. Hence, fierce criticism from both sides, sneers and abuse. Each party would have us on its own sectarian side, recognising as truth, only that which its particular *ism* does.

But this cannot nor shall it be. Our motto was from the first, and ever shall be: "THERE IS NO RELIGION HIGHER THAN—TRUTH." Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes. A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre-eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbour, who also is pleased to imagine that he has poured the broad expanse of the sea of truth into his own particular pitcher. But anyone who, like the Theosophist, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element

—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours' mistakes are, like their own, mixed with truth.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of few individuals, it behooves it to be ever on its guard, so that it may advance without fear and without reproach. All this is true in a special degree in the case of a theosophical publication, and *Lucifer* feels that it would be unworthy of that designation were it not true to the profession of the broadest tolerance and catholicity, even while pointing out to its brothers and neighbours the errors which they indulge in and follow. While thus keeping strictly, in its editorials, and in articles by its individual editors, to the spirit and teachings of pure theosophy, it nevertheless frequently gives room to articles and letters which diverge widely from the esoteric teachings accepted by the editors, as also by the majority of theosophists. Readers, therefore, who are accustomed to find in magazines and party publications

only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in *Lucifer* with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a *prudish* point of view, on the ground that such are unfitted for a theosophical magazine. They should remember that precisely because *Lucifer* is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism*, or to pander to any hobbies, likes or dislikes, of any class of readers. It is only snobs and prigs who, disregarding the truth or error of the idea, cavil and strain merely over the expressions and words it is couched in.

Theosophy, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality with vessels of honour and of dishonour alike. No theosophical publication would ever dream of adopting the coarse—or shall we say terribly sincere—language of a Hosea or a Jeremiah; yet so long as those holy prophets are found in the Christian Bible, and the Bible is in every respectable, pious family, whether aristocratic or plebeian; and so long as the Bible is read with bowed head and in all reverence by young, innocent maidens and school-boys, why should our Christian critics fall foul of any phrase which may have to be used—if truth be spoken at all—in an occasional article upon a scientific subject? It is to be feared that the same sentences now found objectionable, because referring to Biblical subjects, would be loudly praised and applauded had they been directed against any gentile system of faith (*Vide certain missionary organs*). A little charity, gentle readers—charity, and above all—*fairness* and JUSTICE.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable*, and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's

friends; and it is only when the reader has credited this hidden truth to *Lucifer*, that he can fairly presume to put what he believes to be the errors of the article he does not like to the debit account.

—H. P. BLAVATSKY

WHY THE "VAHAN"?

BECAUSE, the word means a *Vehicle*. In Theosophical metaphysics this term denotes a *basis*, something, as a bearer, more *substantial* than that which it bears; e.g., *Buddhi*, the spiritual Soul, is the *Vahan of Atmâ*—the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of superphysical thought.

Thus, this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprise is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, *is their own*; but the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend; to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow, brother or neighbor, what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to

attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all: "If you would really help the noble cause—you must do so now; for, *a few years more and your, as well as our efforts, will be in vain.*" The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a **UNIVERSAL BROTHERHOOD OF MAN.**

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown

open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

—H.P.B.

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